JUDICIOUS

HOOKER'S

ILLUSTRATIONS

OF

Holy Scripture

In His

Ecclesiastical Policy.

Πάντα ἐν τάξει.

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MDCLXXV.

Mr. Hooker said:

The *Scripture* was not writ to beget pride and disputations and opposition to *Government*, but humility and obedience and peace and piety in mankind.

To the Reverend

Dr. FRAMTON

Dean of *Glouceſter.*

Good Mr. Dean,

ACcording to my promiſe I have now ſent you theſe Sheets, and have taken leave to adorn them with your name to gain them Recommendation to the Readers, eſpecially to the loving and beloved Citizens. Perchance this taſte of Hooker *will invite the more ingenious ſort to ſtudy that incomparable Book of his in defence of our Church-laws and Liturgy, which (after all the more eager writings of our time) might ſerve to compoſe diſſentions and make up our breaches. This little piece will be able, by Gods Grace, to make ſome impreſſion (beſides other good effects) of* Meekneſs *and* Obedience *upon every ſerious and impartial peruſer. Which to do is the end of this little adventure, and withal to ſhew my ſelf,*

Honour'd Sir,

Your true Servant,

Cl. Barksdale

JUDICIOUS HOOKER's ILLUSTRATIONS OF Holy Scripture.

In the PREFACE.

i. *Jam.* 2. 1. LEt *not the Faith which ye have in our Lord Jesus Christ* be blemished *with partialitie*, regard not who it is which speaketh, but weigh only what is spoken. Think not that ye read the words of one who bendeth himself as an Adversary against the truth which ye have already embraced; but the words of one, who desireth even to embrace together with you the self same truth, if it be the truth. *S.* 1.

ii. *Rom.* 14. 5. Whatsoever we do, if our own secret Judgment consent not unto it as fit and good to be done, the doing of it to us is sin, although the thing it self be allowable. St. *Paul's* rule therefore generally is, *Let every man in his own mind be fully perswaded of that thing which he either alloweth or doth.* *S.* 3.

iii. *Mat.* 2. 7. If the understanding power or faculty of the soul be, like unto bodily sight,

not of equal ſharpneſs in all, what can be more convenient than that even as the dark-ſighted man is directed by the clear about thing Viſible; ſo likewiſe in matters of deeper diſcourſe, the wiſe in heart do ſhew the ſimple where his way lyeth? In our doubtful caſes of Law, what man is there who ſeeth not how requiſite it is, that profeſſors of skill in that faculty be our directors? ſo it is in all other kinds of knowledge. And even in Divine likewiſe, the Lord hath himſelf appointed, that *the Prieſts lips ſhould preſerve knowledge, and that other men ſhould ſeek the truth at his mouth, becauſe he is the Meſſenger of the Lord of Hoſts. S.* 3.

iv. 1 *Ioh.* 4. 1. Dearly beloved, *Give not credit unto every Spirit.* There are but two ways whereby the Spirit leadeth men into all truth: the one extraordinary, the other common: the one belonging but unto ſome few, the other extending it ſelf unto all that are of God: the one that which we call by ſpecial Divine excellency *Revelation*, the other *Reaſon. S.* 3.

v. *Phil.* 4. 12. Were it for the Glory of God, and the good of his Church indeed that the Clergy ſhould be left even as bare as the Apoſtles when they had neither ſtaff nor ſcrip; that God, which ſhould lay upon them

them the condition of his Apoſtles, would I hope endue them with the ſelf ſame affection which was in that Holy Apoſtle, whoſe words concerning his own right vertuous contentment of heart, *As well how to want, as how to abound*, are a moſt fit Epiſcopal Empreſs.

vi. Rom 3. 17. *The way of peace they have not known.* Ways of peaceable concluſion there are but theſe two certain, the one, a Sentence of judicial diviſion, given by Authority thereto appointed within our ſelves; the other, the like kind of Sentence given by a more univerſal Authority. The former of which two ways God himſelf in the Law preſcribeth (*Deut.* 17. 8.) and his Spirit it was which directed the very firſt Chriſtian Churches in the World to uſe the latter, *Act.* 15. *s.*6.

vii. *Iob* 39. 37. Amongſt ſo many, ſo huge volums as the infinite pains of St. *Auguſtine* hath brought forth, what one hath gotten him greater love, commendation, and honor, than the Book wherein he carefully collecteth his own overſights, and ſincerely condemneth them? Many Speeches there are of *Iob's*, whereby his Wiſdom and other vertues may appear; but the glory of an ingenuous mind he hath purchaſed by theſe

words only. *Behold I will lay mine hand on my mouth: I have ſpoken once, yet will I not therefore maintain an argument, yea twice, howbeit for that cauſe farther I will not proceed. S.9.*

In Book I.

i. *Gen.* 2.18. God worketh nothing without cauſe. All thoſe things which are done by him, have ſome end for which they are done: and the end for which they are done, is a reaſon of his will to do them. His will had not enclined to create woman, but that he ſaw it could not be well if ſhe were not created. *Non eſt bonum, it is not good, man ſhould be alone.* Therefore let us make an Helper for him. That, and nothing elſe is done by God, which to leave undone were not good. *S.* 2.

ii. *Prov.* 16.4. *The Lord hath made all things for his own ſake.* Not that any thing is made to be beneficial unto him, but all things for him to ſhew Beneficence and Grace in them. *S.* 2.

iii. *Eph.* 1.11. They are, who think, that of the Will of God to do this or that, there is no reaſon beſides his Will. Many times no reaſon known to us, but that there is no reaſon thereof, I judge it moſt unreaſonable to imagin, in as much as he worketh all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. Not only according

cording to his own Will, but *the counſel of his own will.* And whatſoever is done with Counſel, or wiſe Reſolution, hath of neceſſity ſome reaſon why it ſhould be done; Albeit that reaſon be to us in ſome things ſo ſecret, that it forceth the Wit of man to ſtand, as the bleſſed Apoſtle himſelf doth, amazed thereat: *Rom.* 11.33. *O the depth of the riches both of the wiſdom and Knowledge of God! How unſearchable are his judgments,* &c. *ib.*

iv. *Heb.* 6.17. Concerning the *Counſel* of God, (the ſame with that *Law* of God, whereby he worketh all things, whereof he is the Cauſe and Author) the Apoſtle termeth it a thing *unchangeable.* Nor is the *freedom* of the Will of God any whit abated, let, or hindred by means of this; becauſe the impoſition of this Law upon himſelf, is his own free and voluntary act. *ib.*

v. *Gen.* 1. *Moſes* in deſcribing the Work of Creation, attributeth ſpeech unto God: God ſaid, *Let there be light: Let there be a Firmament,* &c. It was not only the intent of *Moſes* to ſignifie the infinite greatneſs of Gods power, by the eaſieneſs of his accompliſhing ſuch effects, without Travel, Pain, or Labour: But his commanding thoſe things to be which are, and to be in ſuch ſort as they are, to keep that tenure and courſe which they do, im-

porteth the eſtabliſhment of Natures Law. *S.* 3.

vi. *Mat.* 6. 10. Touching Angels, which are Spirits immaterial and intellectual, the glorious Inhabitants of thoſe ſacred palaces, where nothing but *Light* and bleſſed Immortalitie for ever dwell; as in number and order they are huge, mighty, and royal Armies, ſo likewiſe in perfection of Obedience to that Law which the Higheſt, whom they adore, love, and imitate, hath impoſed upon them; ſuch Obſervants they are thereof, that our Saviour himſelf being to ſet down the perfect *Idea* of that which we are to pray, and wiſh for on earth, did not teach to pray or wiſh for more, than only, that here it might be with us, *as with them it is in Heaven.*

vii. *Deut* 13.19 Goodneſs is ſeen with the Eye of the Underſtanding, and the light of that Eye is Reaſon. So that two principal Fountains there are of humane Action, Knowledge, and Will: Which will in things tending towards any end, is termed *choice.* Concern ng Knowledge, behold, ſaith *Moſes, I have ſet before you this day, Good and Evil, Life and Death.* Concerning Will, he addeth immediately, *chooſe Life*; that is to ſay, the things that tend unto Life, them chooſe. *S.* 7.

viii. *Rom.* 2. 14. The Apoſtle St. *Paul* having ſpeech concerning the Heathens, ſaith of them,

them, *They are a Law unto themſelves.* His meaning is, that by force of the light of reaſon, wherewith God illuminateth every one which cometh into the World, men being enabled to know Truth from Falſhood, and Good from Evil, do thereby learn in many things what the Will of God is: Which Will himſelf not revealing by any extraordinary means unto them, but they by Natural Diſcourſe attaining the knowledge thereof, ſeem the Makers of thoſe Laws which indeed are his, and they but only the Finders of them out. *s.* 8.

ix. 2 *Cor.* 4. 17. Small difficulties, when exceeding great good is ſure to enſue; and on the other ſide momentany benefits, when the hurt which they draw after them is unſpeakable, are not at all to be reſpected. Upon this infallible ground the Apoſtle enjoyneth patience to himſelf: *The preſent lightneſs of our Affliction worketh unto us even with abundance upon abundance an eternal weight of Glory, while we look not,* &c. Therefore Chriſtianity to be embraced, whatſoever Calamities in thoſe times it was accompanied withal. *ib.*

x. *Mat* 22. 38. *Thou ſhalt love the Lord thy God with all thy Heart,* &c. This is the firſt and great Commandement, ſaith our Sa-

viour, and the next *is like unto it.* He meaneth in amplitude and largeneſs, in as much as it is the Root, out of which all Laws of Duty to Men-ward have grown; as out of the former, all Offices of Religion towards God. *ib.*

xi. 2 *Pet.* 2. 5. We all make complaint of the iniquity of our times, not unjuſtly, for the dayes are evil. But compare them with thoſe times, wherein there were no civil Societies; with thoſe times, wherein there was as yet no manner of publick Regiment eſtabliſhed; with thoſe times, wherein there were not above *eight perſons righteous* living upon the face of the earth: and we have ſurely good cauſe to think, that God hath bleſſed us exceedingly, and hath made us behold moſt happy dayes. *S.* 10.

xii. *Joh.* 6:29. The way of ſupernatural Duty which God hath preſcribed to us, our Saviour in the Goſpel of St. *Iohn* doth note, terming it by an excellency, the Work of God: *This is the work of God, that ye belive in him whom he hath ſent:* Not that God doth require nothing unto Happineſs at the hands of men, ſaving only a naked belief (for Hope and Charity we may not exclude) but that without belief all other things are as nothing. *S.* 11.

xiii.

xiii. *Ioh.* 20.31. The main drift of the whole New Teſtament, is that which St. *Iohn* ſetteth down as the purpoſe of his own Hiſtory: *Theſe things are written, that ye might believe, that Ieſus is Chriſt, the Son of God*; and that in *believing, ye might have life through his Nam*. The drift of the old, that which the Apoſtle mentioneth to *Timothy*, 2 *Tim.* 3. 15. *The holy Scripturees are able to make thee wiſe unto Salvation.* So that the general end both of old and new, is one: The difference between them conſiſting in this, that the old did make wiſe by teaching Salvation through Chriſt that ſhould come; the New, by teaching that Chriſt the Saviour is come, and that Jeſus whom the *Iews* did crucifie, and whom God did raiſe again from the dead, is He. When the Apoſtle therefore affirmed unto *Timothy*, that the Old was able to make him *Wiſe unto Salvation*; it was not his meaning, that the Old alone can do this unto us, which live ſince the publication of the New: For he ſpeaketh with preſuppoſal of the Doctrine of Chriſt, known alſo unto *Timothy*: And he addeth, *Through the Faith which is in Chriſt.* 14.

xiv. *Apoc.* 14. 6. St. *Iohn* peculiarly terms the Doctrine that teacheth Salvation by Jeſus Chriſt, *Evangelium æternum, an eternal Goſ-*

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pel; becauſe there can be no reaſon wherefore the publiſhing thereof ſhould be taken away, and any other inſtead of it proclaimed, as long as the World doth continue. Whereas the whole Law of Rites and Ceremonies, although delivered with ſo great ſolemnity, is notwithſtanding clean abrogated; in as much as it had but temporary cauſe of God's ordaining of it. 15.

xv. *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers.* The publick power of all Societies is above every Soul contained in the ſame Societies: And the principal uſe of that power, is to give Laws unto all that are under it. Which Laws in ſuch caſe we muſt obey, unleſs there be reaſon ſhewed, which may neceſſarily enforce, that the Law of Reaſon, or of God, doth enjoyn the contrary. Becauſe except our own private, and but probable Reſolutions be by the Law of publick Determinations over-ruled, we take away all poſſibility of ſociable Life in the World. 16.

xvi. *Act.* 15 20. As mens private fancies muſt give place to the higher Judgment of that Church, which is in Authority a Mother over them: So the very actions of whole Churches have, in regard of Commerce, and Fellowſhip with other Churches, been ſubject to Law, the contrary unto which, had elſe been thought more convenient for them to obſerve;

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as by that order (*Act.* 15.) of *abſtinence from ſtrangled, and blood,* may appear; an order grounded upon that Fellowſhip, which the Churches of the Gentiles had with the *Iews.* ib.

In Book II.

i. 2 *Tim.* 3. 16. *The whole Scripture is given-- that the man of God may be abſolute, being made perfect unto all good works.* He meaneth all, and only thoſe good Works, which belong unto us, as we are men of God, and which unto Salvation are neceſſary. Or, if we underſtand by *men of God,* Gods Miniſters; there is not required in them an univerſal skill of every good Work or Way, but an Habilitie to teach whatſoever men are bound to do, that they may be ſaved. And with this kind of knowledge the Scripture ſufficeth to furniſh them, as touching matter. *S.* 1.

ii. 1 *Tim.* 4. *Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving, becauſe it is ſanctified by the word of God and Prayer.* The Goſpel, by not making many things unclean, as the Law did, hath ſanctified thoſe things generally to all, which particularly each man unto himſelf muſt ſanctifie by a reverent and Holy uſe. Which will not ſerve their purpoſe, who have imagined

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the word in ſuch ſort to ſanctifie all things, that neither food can be taſted, nor rayment put on, nor in the World any thing done, but this deed muſt needs be ſin in them, which do not firſt know it appointed unto them by Scripture before they do it. *S.* 3.

iii. *Rom.* 14. 23. *whatſoever is not of Faith, is ſin.* So *Paul* doth mean nothing elſe by Faith here, but only a full perſwaſion that that which we do is well done: againſt which kind of Faith or perſwaſion, as St. *Paul* doth count it ſin to enterpriſe any thing, ſo likewiſe ſome of the very Heathen have taught, as Tully, *that nothing ought to be done, whereof thou doubteſt whether it be right or wrong.*

iv. 1 *Cor.* 6. 12. What things God doth neither command nor forbid, the ſame he permitteth with approbation either to be done or left undone. *All things are lawful unto me,* ſaith the Apoſtle, ſpeaking, as it ſeemeth, in the perſon of the Chriſtian Gentile for maintenance of liberty in things indifferent, whereunto his anſwer is, that nevertheleſs *All things are not expedient,* in things indifferent there is a choice, they are not always equally expedient. What light ſhall ſhew us the convenience which one hath above another, but the Judgment of diſcretion? *ib.*

v. 1 *Chron.* 17. 4. *Thou ſhalt not build*

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me an Houſe to dwell in. To think that *David* did evil in determining to build God a Temple, becauſe there was in Scripture no commandment that he ſhould build it, were very injurious: the purpoſe of his heart was Religious and Godly, the act moſt worthy of honor and renovvn, neither could *Nathan* chuſe but admire his vertuous intent, exhort him to go forvvard, and beſeech God to proſper him therein. But God ſavv the endleſs troubles vvhich *David* ſhould be ſubject unto, during the vvhole time of his Regiment, and therefore gave charge to defer ſo good a vvork till the days of tranquillity and peace, vvherein it might vvithout interruption be performed. *David* ſuppoſed it could not ſtand vvith the duty vvhich he ovved to God, to ſet himſelf in an Houſe of Cedar Trees, and to behold the Ark of the Lords Covenant unſetled. This opinion the Lord abateth, by cauſing *Nathan* to ſhevv him plainly, that it ſhould be no more imputed unto him for a fault, than it had been unto the Judges of *Iſrael* before him, hiscaſe being the ſame which theirs vvas, their times not more unquiet than his, not more unfit for ſuch an action. *S.* 6.

In Book III.

1. *Eph.* 2, 16. All Chriſtians make but one

one body. The unity of which visible body and Church of Christ consisteth in that uniformity, which all several persons thereunto belonging, have by reason of that *one Lord* whose Servants they all profess themselves, that *one Faith* which they all acknowledge, that *one baptisme* wherewith they are all initiated. Christians by external profession they are all, whose Mark of Recognisance hath in it those things which we have mentioned, yea, although they be impious Idolaters, wicked Hereticks, persons Excommunicable, yea, and cast out for notorious improbity. *S.* 1.

ii. 1 *Cor.* 7. 8. To be commanded in the Word, and grounded upon the Word, are not all one. If when a man may live in the state of Matrimon, seeking that good thereby which Nature principally desireth, he make rather choice of a contrary life, in regard of St. *Pauls judgment*; that which he doth is manifestly grounded upon the Word of God, yet not commanded in his Word, because without breach of any Commandement he might do otherwise. *S* 8.

iii 1 *Cor.* 2. 14. *The natural man perceiveth not the things of the Spirit of God.* Those properties of God, and those Duties of men towards him, which may be conceived by attentive

tentive consideration of Heaven and Earth, we know that of meer Natural men the Apostle testifieth, how they *know both God, and the Law of God*, Rom. 1. Other things of God there be (as the suffering, and rising of Christ from the dead) which are neither so found, nor though they be shewed, can ever be approved without the *special* operation of Gods good Grace and Spirit. As Grace hath use of Nature, so we hold that Nature hath need of Grace. *ib.*

iv. *Col.* 2. 8. *Philosophy* we are warned to *take heed* of: Not that Philosophy, which is true and sound knowledge attained by natural Discourse of Reason; but that Philosophy, which to bolster Heresie or Errour, casteth a fraudulent shew of Reason upon things which are indeed unreasonable; and by that means, as by a stratagem, spoileth the simple, which are not able to withstand such cunning. The way not to be inveagled by them that are so guileful through skill, is throughly to be instructed in that which maketh skilful against guile, and to be armed with that true and sincere Philosophy, which doth teach against that Deceitful and Vain, which spoileth. *ib.*

v. 1 *Cor.* 1. 19. *I will destroy the wisdom of the wise*, &c. There are that bear the Title of wise men

men and Scribes, and great Diſputers of the World, and are nothing indeed leſs than what in ſhew they moſt appear. Theſe being wholly addicted unto their own Wills, uſe their Wit, their Learning, and all the Wiſdom they have, to maintain that which their obſtinate Hearts are delighted with, eſteeming, in the phrantique Errour of their minds, the greateſt madneſs in the World to be Wiſdom, and the higheſt Wiſdom, *Fooliſhneſs*. Such were both *Iewes* and *Grecians*, which profeſſed the one ſort a Legal, and the other Secular skill, neither enduring to be taught the Myſtery of Chriſt; unto the Glory of whoſe moſt bleſſed Name, whoſo ſtudy to uſe both their Reaſon, and all other Gifts, as well which Nature as which Grace hath indued them with, let them never doubt but that the ſame God, who is to deſtroy, and confound utterly that Wiſdom falſly ſo named in others, doth make reckoning of them, as of true Scribes, Scribes by Wiſdom inſtructed to the Kingdom of Heaven. *ib.*

vi. 1 *Cor.* 2. 4. *My preaching hath not been in the perſwaſive ſpeeches of humane Wiſdome.* As, Calling from men may authorize us to teach, although it could not authorize St. *Paul* to teach as other Apoſtles did; ſo, although the Wiſdom of man had not been ſufficient to enable

enable him ſuch a Teacher as the reſt of the Apoſtles were, unleſs Gods miracles had ſtrengthned both the one and the others Doctrine: yet unto our habilitie both of teaching and learning the truth of Chriſt, as we are but meer Chriſtian men, it is not a little which the wiſdome of man may add. *ib.*

vii. 1 *Cor.* 10. 15. The whole drift of the Scripture of God, what is it but only to teach Theolgy? *Theology*, what is it but the ſcience of things Divine? What ſcience can be attained unto without the help of Natural Diſcourſe and Reaſon? *Iudge you of that which I ſpeak*, ſaith the Apoſtle. In vain it were to ſpeak an thing of God, but that by reaſon men are able ſomewhat to judge of that they hear, and by Diſcourſe, to diſcern how conſonant it is to Truth. Scripture indeed teacheth things above Nature, things which our reaſon by it it ſelf could not reach unto; yet thoſe things alſo we believe, knowing by reaſon that the Scripture is the word of God. *ib.*

viii. *Acts* 26. 22. *King* Agrippa *believeſt thou the Prophets? I know thou doſt.* The queſtion is, how the Books of the Prophets came to be credited of King *Agrippa.* For, what with him did authorize the Prophets, the like with us doth cauſe the reſt of the Scripture of God to be of credit. And by experience, we

all know, that the firſt outward Motive leading men ſo to eſteem of the Scripture, is the Authority of Gods Church. For when we know the whole Church of God hath that Opinion of the Scripture, we judge it even at the firſt an impudent thing, for any man bred, and brought up in the Church, to be of a contrary mind without cauſe. Afterwards, the more we beſtow our Labour in Reading or Hearing the Myſteries thereof, the more we find that the thing it ſelf doth anſwer our received Opinion concerning it. So that the former inducement prevailing ſomewhat with us before, doth now much more prevail, when the very thing hath miniſtred further reaſon. *ib.*

ix. *Acts* 15. 28. *To the Holy Ghoſt, and to us it hath ſeemed good.* Which ſtile they did not uſe, as matching themſelves in power with the Holy Ghoſt, but as teſtifying the Holy Ghoſt to be the Author, and themſelves but only utterers of that Decree. *S.* 10. Notwithſtanding, as the Law of Ceremonies delivered unto the *Iewes*, ſo this very Law which the *Gentiles* received from the Mouth of the Holy Ghoſt, is in like reſpect, abrogated by deceaſe of the end for which it was given. *ib.*

x. 1 *Tim.* 6 14. The Apoſtle St. *Paul* doth fearfully charge *Timothy*, *to keep what was commanded*

manded him ſafe and ſound. In Scripture we grant every one mans Leſſon to be the common inſtruction of all men, ſo far forth as their Caſes are alike, and that religiouſly to keep the Apoſtles Commandements in whatſoever they may concern us, we all ſtand bound. But touching that Commandement which *Timothy* was charged with, we ſwarve undoubtedly from the Apoſtles preciſe meaning, if we extend it ſo largely, that the Arms thereof ſhall reach unto all things which were commanded him by the Apoſtle. The very words themſelves do reſtrain themſelves unto ſome on eſpecial Commandement among many; even that which by the ſame Apoſtle in the ſame manner is urged, 2 *Tim.* 4.1. *I charge thee---- preach the Word.* *S.* 11.

xi. *Rom.* 11.33. In matters which concern the actions of God, the moſt dutiful way on our part, is to ſearch what God hath done, and with Meekneſs to admire that, rather than to diſpute what he in Congruity of reaſon ought to do. Otherwiſe, we exceed our bounds, who, and where we are we forget, and therefore needful it is that our Pride in ſuch caſes be controll'd, and our Diſputes beaten back with thoſe demands of the bleſſed Apoſtle, *How unſearchable are his judgments, and his ways paſt finding out? Who hath known the*

mind of the Lord, or who was his Counſellor? ib.

In Book IV.

i. 2 *Chr.* 1. 5. *THe Houſe which I build is great and wonderful, for great is our God above all Gods.* Whereby it clearly appeareth, that the Orders of the Church of God may be acceptable unto him, as well being framed ſutable to the greatneſs, and dignity of later, as when they keep the reverend ſimplicity of ancienter times. *S.* 2.

ii. *Acts* 15. 28. *And from Fornication.* We cannot with reaſon think, that as the former two are poſitive, ſo likewiſe this, being meant as the Apoſtle doth otherwiſe uſually underſtand it. But very Marriage within a number of degrees, being not only by the Law of *Moſes*, but alſo by the Law of the Sons of *Noah* (for ſo they took it) an unlawful Diſcovery of Nakedneſs; by unlawful Marriages, ſuch as *Moſes* in the Law reckoneth up, I think it for mine own part more probable to have been meant in the words of that Canon, than Fornication according to the courſe of the Law of Nature. St. *Paul* himſelf doth term inceſtuous Marriage, Fornication. If any do rather think that.

that the Chriſtian Gentiles themſelves, through the looſe and corrupt cuſtome of theſe times, took ſimple fornication for no ſin, and were in that reſpect offenſive unto believing *Iews* which by the Law had been better taught, our propoſing of another conjecture is unto theirs no prejudice. *S.* 11.

iii. The common conceit of the vulgar ſort is, whenſoever they ſee any thing they miſlike and are angry at, to think that every ſuch thing is ſcandalous, and that themſelves in this caſe are the men, concerning whom our Saviour ſpake in ſo fearful a manner, ſaying, *Mat.* 18. 6. *Whoſoever ſhall ſcandalize or offend any one of thoſe little ones which believe in me* [that is, as they conſtrue it, whoſoever ſhall anger the meaneſt and ſimpleſt Artizan which carrieth a good mind, by not removing out of the Church ſuch rites and ceremonies as diſpleaſe him] *better he were drowned in the bottom of the Sea.* But hard were the caſe of the Church of Chriſt if this were to ſcandalize. Men are ſcandalized, when they are moved, led and provoked unto ſin. At good things evil men may take occaſion to do evil; and ſo Chriſt himſelf was a rock of offence in *Iſrael*, they taking occaſion at his poor eſtate and at the ignominy of his Croſs, to think him unworthy the name of that

great and glorious *Messias*, whom the prophets describe in such ample and stately terms. *S.* 12.

iv. *Rom.* 14. 20. *All things are clean, all meats are lawful; but evil unto that man that eateth offensively.* But, their use of meats was not like unto ours of ceremonies, that being a matter of private action in common life, where every man was free to order that which himself did; but this a publick constitution for the ordering of the Church: and we are not to look that the Church should change her publick Laws and ordinances, made according to that which is judged ordinarily and commonly fittest for the whole, although it chance that for some particular men the same be found inconvenient; especially when there may be other remedy also against the sores of particular inconveniences. *ib.*

v. *1 Cor.* 14. 36. *Hath the word of God gone out from you, or hath it lighted on you alone?* Wherein he teacheth the Church of *Corinth* to know, that there was no such great odds between them and the rest of their brethren, that they should think themselves to be gold and the rest to be but copper. *Men instructed in the knowledge of Iesus Christ there both were before you, and are besides you in the world; ye neither are the fountain from which first, nor yet the river into which alone the word hath flowed. S.* 13.

In

In Book V.

i. *Ps* 1. 3. IT hath been set down as an axiom of good experience, that all things religiously taken in hand, are *prosperously ended*; because whether men in the end have that which religion did allow them to desire, or that which it teacheth them contentedly to suffer, they are, in neither event unfortunate. *S.* 1.

ii. 1. *Chr.* 29. 17. *David* was a man after Gods own heart, so termed, because his affection was hearty towards God. Beholding the like disposition in them which lived under him, it was his prayer to Amighty God, *O keep this for ever in the purpose and thoughts of this people.* For, to forsake the true God of heaven, is to fall into all such evils upon the face of the earth, as men either destitute of grace divine may commit, or unprotected from above, endure. *ib.*

iii. *Dan.* 3. 29. In zeal to the glory of God *Babylon* hath excelled *Sion.* We want that *Decree of Nebuchodonosor*: the fury of this wicked brood hath the reins too much at liberty, their tongues walk at large, they spit-

venome of their poyſoned Hearts breaketh out to the annoyance of others; what their untamed Luſt ſuggeſteth, the ſame their licentious Mouths do every where ſet abroach. With our contentions their irreligious humour alſo is much ſtrengthned. *S.* 2.

iv. 2 *Chron.* 2. 5. Signs muſt reſemble the things they ſignifie. If Religion bear the greateſt ſway in our hearts, our outward religious Duties muſt ſhew it as far as the Church hath outward hability. Duties of Religion performed by whole Societies of men, ought to have in them according to our power a *ſenſible excellency* correſpondent to the Majeſty of him whom we worſhip. *S.* 6.

v. *Iob* 10. 12. Becauſe Wiſdom and Youth are ſeldom joyned in one, and the ordinary courſe of this World is according to *Iobs* Obſervation, who giveth men Advice to ſeek wiſdom *among the Antient*, and in the length of dayes Underſtanding; therefore if the compariſon do ſtand between man and man, which ſhall hearken unto other, ſith the Aged for the moſt part are beſt experienced, leaſt ſubject unto raſh and unadviſed paſſions, it hath been ever judged reaſonable, that their Sentence in matter of Counſel, ſhould be better truſted, and more relyed upon than other mens. *S.* 7.

vi. *Eccleſ.*

vi. *Eccles.* 4. 9. That which the Church by her Ecclesiastical Authority shall probably think, and define to be true and good, must in congruity of reason over-rule all other inferiour Judgments whatsoever. To them which ask why we thus hang our Judgments on the Churches Sleeves, I answer with *Salomon*, because *two are better than one.* The bare consent of the whole Church should it self in these things stop their Mouths, who living under it, dare presume to bark against it. *s.* 8.

vii. *Act.* 27. 38. The casting away of things profitable for the sustinence of mans Life, is an unthankful Abuse of the Fruits of Gods good providence towards Mankind. Which Consideration for all that did not hinder St. *Paul* from *throwing Corn into the Sea,* when care of saving mens lives made it necessary, to lose that which else had been better saved. Neither was this to do Evil, to the end that Good might come of it. For of two such Evils, being both not evitable, the choice of the less is not evil. And Evils must be in our construction judged inevitable, if there be no apparent ordinary way to avoid them; because where Counsel and Advice bear rule, of Gods extraordinary power, without extraordinary Warrant, we cannot presume. *s.* 9.

viii. *Mat.*

viii. *Mat.* 21 13. The Argument which our Saviour uſeth againſt *Profaners of the Temple*, he taketh from the uſe whereunto it was with Solemnity conſecrated. And as the Prophet *Ieremy* forbiddeth the carrying of Burthens on the Sabbath, becauſe that was a ſanctified day: So becauſe the Temple was a place ſanctified, our Lord would not ſuffer, no not the carriage of a Veſſel through the Temple, (*Mar.* 11.) Theſe two Commandments therefore are in the Law conjoyned, *Ye ſhall keep my ſabbath, and reverence my Sanctuary.* (*Lev.* 26.) *S.* 12.

ix. 1 *Cor.* 11. 22. Out of thoſe the Apoſtles Words, *Have ye not Houſes to eat and to drink in*: albeit, Temples ſuch as now, were not then erected for the Exerciſe of Chriſtian Religion, it hath been nevertheleſs not abſurdly conceived, that he teacheth what difference ſhould be made between Houſe and Houſe; that what is fit for the dwelling place of God, and what for mans Habitation he ſheweth; he requireth that Chriſtian men at their own home take common *Food*, and in the houſe of the Lord none but that *Food* which is Heavenly; he inſtructeth them, that as in the one place they uſe to refreſh their Bodies, ſo they may in the other learn to ſeek the Nouriſhment of their Souls; and as there they ſuſtain temporal

Life,

life, ſo here they would learn to make provi-
on for Eternal. Chriſt could not ſuffer that
he Temple ſhould ſerve for a place of Mart,
or the Apoſtle of Chriſt, that the Church
hould be made an Inn. *ib.*

x. *Act.* 28. 11. In the uſe of thoſe Names where-
y we diſtinguiſh both dayes and months, are
e culpable of Superſtition, becauſe *they* were
who firſt invented them? The ſign of *Caſtor*
nd *Pollux* ſuperſtitiouſly given unto that Ship
herein the Apoſtle ſailed, polluteth not the
Evangeliſt's Pen, who thereby doth but di-
tinguiſh that Ship from others. S. 13.

xi. 1 *Chron.* 29. 14. In our bounteous *Ex-*
pences on Gods houſe, we give unto God a Te-
ſtimony of our chearful affection, which think-
eth nothing too dear to be beſtowed about the
Furniture of his Service; and it ſerveth to the
World for a Witneſs of his Almightineſs,
vvhom vve outvvardly honour vvith the chief-
eſt of outvvard things, as being of all things
himſelf incomparably the greateſt. S. 15.

xii. *Act.* 15. 21. The Church as a Witneſs,
preacheth Gods meer revealed Truth, by *read-*
ing publickly the ſacred Scripture. Thus vve
may the more boldlier ſpeak, being ſtrength-
ned vvith the Example of ſo Reverend a Pre-
late as ſaith, that *Moſes* from the time of anti-
ent Generations, and Ages long ſince paſt, had
amongſt

amongſt the Cities of the very Gentil
them that preached him, *in that he was r*
every Sabbath way. For ſo of neceſſity
muſt be meant, in as much as we kn
that the *Jews* have always had their wee
readings of the Law of *Moſes*; but that th
always had in like manner their weekly Sermo
upon ſome part of the Law of *Moſes*, we
where find. *S.* 19.

xii. *Pſ.* 105. 28. Whereas the Prop
David ſaith concerning *Moſes* and *Aar*
that *they were obedient* to the word of Go
and in the ſelf-ſame place our allowed tranſl
tion ſaith, *they were not obedient*; what co
tradiction is there, if he underſtanding *M*
ſes and *Aaron*, do ſay, *they were not diſobed*
ent, we applying our ſpeech to *Pharaoh*, an
the *Egyptians* do ſay of them, *they were n*
obedient? Or (which the matter itſelf wi
eaſily enough likewiſe ſuffer) if the *Egypti*
ans being meant by both, it be ſaid, tha
they in regard of their offer to let g
the people, when they ſaw the fearful dark
neſs, *diſobeyed not* the word of the Lord
and yet that they *did not obey* his word, i
as much as the Sheep and the Cattel, at the
ſelf-ſame time they withheld? *ib.*

xiii. *Io.* 20. 31. The end of all ſcripture
is the ſame which St, *Iohn* propoſeth in the
writing

riting of that moſt divine Goſpel, namely *ith*, and through faith *ſalvation*. Yea all cripture is to this effect in it ſelf available, s they which wrote it were perſwaded; nleſs we ſuppoſe that the Evangeliſt or o-ners in ſpeaking of their own intent to in-truct and to ſave by writing, had a ſecret onceit which they never opened unto any, conceit that no man in the World ſhould ver be that way the better for any ſentence y them written, till ſuch time as the ſame might chance to be preached upon, or al-edged at the leaſt in a Sermon. *S.* 22.

xiv. 1 *Cor.* I. 21. That which muſt ſave believers, is the knowledge of the Croſs of Chriſt, the only ſubject of all our preach-ing; and in the Gentiles eyes what doth this ſeem as yet but *folly?* It pleaſeth God *by the fooliſhneſs of preaching* to ſave. Theſe words declare how admirable force thoſe my-ſteries have which the World doth deride as follies; they ſhew that the fooliſhneſs of the Croſs of Chriſt, is the Wiſdom of true believers; they concern the object of our Faith, the matter preached of, and believed in by Chriſtian men. This we know that the Grecians or Gentiles did account foo-liſhneſs; but that they ever did think it a fond

or

or unlikely way to seek mens Salvation by *Sermons*, we have not heard. *ib.*

xv. 1. *Thes.* 5. 17. When as every other duty besides is but to shew it self as time and opportunity require, for *prayer all times* are convenient: when we are not able to do any other thing for mens behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands *prayer* is that which we always have in our power to bestow, and they never in theirs to refuse. *S.* 23.

xvi. *Mat.* 21. 13. The place of assembly, although it serve for other uses as well as prayer, yet seeing that our Lord himself hath to this as to the chiefest of all other plainly sanctified his own Temple, by entituling it *the house of prayer*, what preheminence of dignity soever hath been either by the ordinance, or through the special favour and providence of God annexed unto his Sanctuary, the principal cause thereof must needs be in regard of *Common Prayer. S* 23.

xvi. 1 *Cor.* 11. 10. If (as the gravest of the ancient Fathers teach) that the house of prayer is a Court beautified with the presence of celestial powers, that there we stand, we pray, we sound forth hymnes unto God, having his Angels intermingled as our associates,

ciates, and that with reference hereunto the Apostle doth require so great care to be had of *decency for the Angels sake*; how can we come to the house of prayer, and not be moved with the very glory of the place it self, so to frame our affections praying as doth best beseem them whose suits the Almighty doth there sit to hear, and his Angels attend to further? When this was engrafted in the mind of men, there needed no penal statutes to draw them unto publick prayer; the warning sound was no sooner heard but the Churches were presently filled, the pavements covered with bodies prostrate, and washt with their tears of devout joy.

xvii. *Lu.* 11. 1. That our Saviour did but set men a bare example how to contrive or devise prayers of their own, and no way bind them to use this, is no doubt an errour. *John* the Baptists disciples which had been always brought up in the bosom of Gods Church from the time of their first infancy till they came to the school of *John*, were not so bruitish that they could be ignorant how to call upon the name of God, but of their master they had received a form of prayer amongst themselves, which form none did use saving his disciples, so that by it as by a mark of special difference they were known

known from others. And of this the Apoſtles having taken notice, they requeſt that *as Iohn had taught his*, ſo *Chriſt* would likewiſe teach *them to pray*. *S.* 35.

xviii. *Eph.* 5 9. The greateſt part of our daily ſervice conſiſteth, according to the bleſſed Apoſtles own preciſe rule, in much variety of *Pſalms and Hymns*, for no other purpoſe, but only that out of ſo plentiful a treaſure t ere might be for every mans heart to chuſe out his own ſacrifice, and to offer unto God by particular ſecret inſtinct what fitteth beſt the often occaſions which any ſeveral either party or congregation may ſeem to have. *S.* 43.

xix. *Pſ.* 39. 5. In reference to other creatures of this inferior world mans worth and excellency is admired: compared with God, the trueſt inſcription wherewith we can circle ſo baſe a coyn is that of *David*, *Univerſa vanitas eſt omnis homo*: whoſoever hath the name of a mortal man, there is in him whatſoever the name of vanity doth comprehend. *S.* 47.

xx. 1 *Tim* 2. 3. By intreating for mercy towards *all*, we diſcharge that duty which the Apoſtle himſelf doth impoſe on the Church of Chriſt as a commendable office, a ſacrifice *acceptable* in Gods ſight, a ſervice accord-

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ing to his heart, *whoſe deſire is to have all men ſaved*, a Work moſt ſuitable with his purpoſe, who gave himſelf to be the price of Redemption for all, and a forcible mean to procure the converſion of all ſuch, as are not yet acquainted with the Myſteries of that Truth, which muſt ſave their ſouls. *S.* 49.

xxi. 1 *Cor.* 13. 7. Concerning the ſtate of all men with whom we live, the ſafeſt axioms for Charity to reſt it ſelf upon, are theſe, *He which believeth already is*, and *He which believeth not as yet, may be the Child of God*. It becometh not us during life altogether to condemn any man, ſeeing that (for any thing we know) there is hope of every mans Forgiveneſs, the poſſibility of whoſe Repentance is not yet cut off by Death. And therefore Charity which *hopeth all things*, prayeth alſo for all men. *ib.*

xxii. *Rom.* 9. 3. Our prayers for all mens good, no leſs than for our own, the Apoſtle with very fit terms commendeth, as being καλὸν, a Work commendable for the largeneſs of the affection from whence it ſpringeth; even as theirs, which have requeſted at Gods hands the Salvation of many, with the *loſs of their own ſouls*, drowning as it were, and over-whelming themſelves in the abundance of their Love towards others, is propoſed

as being in regard of the Rareneſs of ſuch affections, ὑπερλίαν, more than excellent. *ib.*

xxiii. 1 *Tim.* 2. 1. Our Prayers *for all men* God accepts, in that they are conformable unto his *general Inclination*, which is, that all men might be ſaved; yet always he granteth them not, for as much as there is in God ſometimes a more private *occaſioned Will*, which determineth the contrary. So that the other being the rule of our actions, and not this, our Requeſts for things oppoſite to this Will of God, are not therefore the leſs gracious in his ſight. *ib.*

xxiv. *Iob.* 1. 14. The *word*, ſaith St. *Iohn*, was made fleſh, and dwelt *in us*. The Evangeliſt uſeth the plural Number, Men for Manhood, *us* for the Nature whereof we conſiſt; even as the Apoſtle denying the Aſſumption of Angelical Nature, ſaith likewiſe in the plural number, he took not *Angels*, but the ſeed of *Abraham*, Heb. 2. *S.* 52.

xxv. *Pſal.* 139. 7. Impoſſible it is that God ſhould withdraw his preſence from any thing, becauſe the very ſubſtance of God is infinite. He filleth Heaven and Earth (*Ier.* 23. 24.) although he take up no room in either, becauſe his ſubſtance is immaterial, pure, and of us in this World ſo incomprehenſible, that albeit,

no

no part of us be ever abſent from him, who is preſent whole unto every particular thing, yet his preſence with us we no way diſcern, further than only that God is preſent, which partly by Reaſon, and more perfectly by Faith, we know to be firm and certain. *S.* 55.

xxvi. *Phil.* 2. 9. The Son of God which did firſt humble himſelf, by taking our fleſh upon him, deſcended afterwards much lower, and became according to the fleſh obedient, ſo far as to ſuffer Death, even the Death of the Croſs for all men, becauſe ſuch was his Fathers Will. The former was an Humiliation of Deity, the latter, an Humiliation of Man-hood; for which cauſe there followed upon the latter an *Exaltation* of that which was humbled; for with Power he created the World, but reſtored it by Obedience. In which Obedience, as according to his Man-hood, he had glorified God on Earth, ſo God hath glorified in Heaven that Nature which yielded him Obedience, and hath given unto Chriſt even in that he is man ſuch fulneſs of power, *&c.* S. 55.

xxvii. 1 *Cor.* 15. 24. The Scepter of Chriſt's ſpiritual *Regiment* over us in this preſent world, is at the length *to be yielded up* into the hands of the Father which gave it; that is to ſay, the

uſe and exerciſe thereof ſhall ceaſe, there being no longer any Militant Church to govern. This Government he now exerciſeth both as God and as Man; as God by eſſential preſence with all things, as man by cooperation with that which eſpecially is preſent. S. 55.

xxviii. *Act.* 17. 28. All things which God hath made, are in that reſpect the *Off-ſpring of God*, they are in him as effects in their higheſt cauſe; he likewiſe actually is in them, the aſſiſtance and influence of the Deity in their life. Let hereunto ſaving efficacy be added, and it bringeth forth a ſpecial Off-ſpring amongſt men, containing them to whom God hath himſelf given the gracious and amiable Name of Sons. S. 56.

xxix. 1 *Cor.* 15. 47. We are by Nature the Sons of *Adam*. When God created *Adam*, he created us, and as many as are deſcended from *Adam* have in themſelves the Root out of which they ſpring. The Sons of God we neither are all, nor any one of us, otherwiſe than only by Grace and Favour. The Sons of God have Gods own natural Son, as a *ſecond* Adam *from Heaven*, whoſe Race and Progeny they are by Spiritual and Heavenly Birth. *ib.*

xxx. *Eph.* 1. 4. God therefore loving Eternally his Son, he muſt needs *eternally in him* have

have loved and preferred before all others them which are ſpiritually ſithence deſcended and ſprung out of him. Theſe were in God as in their Saviour, and not as in their Creator only. It was the purpoſe of his ſaving goodneſs, his ſaving wiſdom, and his ſaving power, which inclined it ſelf towards them. They which thus were in God eternally by their intended admiſſion to life, have by vocation or adoption God actually now in them, as the artificer is in the work which his hand doth preſently frame. *ib.*

xxxi. 1 *Cor.* 12. 27. They which belong to the myſtical body of our Saviour Chriſt, and be in number as the ſtars of heaven, divided ſucceſſively by reaſon of their mortal condition into many generations, are notwithſtanding coupled every one to Chriſt their head, and all unto every *particular* perſon amongſt themſelves; in as much as the ſame ſpirit, which anointed the bleſſed ſoul of our Saviour Chriſt, doth ſo formalize, unite and actuate his whole race, as if both he and they were ſo many limbs compacted into one *body*, by being quickned all with one and the ſame ſoul. *ib.*

xxxii. *Ex.* 4. 24. God which did not afflict that innocent, whoſe circumciſion *Moſes* had ere-long deferred, took revenge upon *Moſes*

himself for the injury which was done through so great neglect, giving us thereby to understand, that they whom Gods own mercy saveth without us, are on our parts notwithstanding and as much as in us lieth even destroyed, when under unsufficient pretences we defraud them of such ordinary outward helps, as we should exhibit. *S.* 59.

xxxiii. *Mat.* 9 13. He which requireth both *mercy* and *sacrifice*, rejecteth his own institution of sacrifice, where the offering of sacrifice would hinder mercy from being shewed. *S.* 61.

xxxiv. 1 *Tim.* 2. 12. The Apostles ordinance was necessary against womens publick admission *to teach*, because those extraordinary gifts of speaking with tongues and prophesying, with God at that time did not only bestow upon men but on women also, made it the harder to hold them confined with private bounds. *S.* 62.

xxxv. *Eph.* 4. 5. Iteration of baptism once given hath been always thought a manifest contempt of that antient Apostolik Aphorism, *one Lord, one Faith, one Baptism*, baptism not only one in as much as it hath every where the same substance and offereth unto all men the same grace, but one also for that it ought not to be received by any one man

above

above once. We serve the Lord which is but one, because no other can be joyned with him: we embrace that faith wich is but one, because it admitteth no innovation: that baptism we receive which is but one, because it cannot be received often. S. 62.

xxxvi. 1 *Pet.* 3. 21. The declaration of *Iustin Martyr* concerning baptism sheweth, how such as the Church in those days did baptise made profession of Christian belief, and undertook to live accordingly. Neither do I think it a matter ealy for any man to prove that ever baptism did use to be administred without interrogatories of these two kinds. Whereunto *S. Peter* (as it may be thought) alluding, hath said, that the baptism which *saveth us is* (not as legal purifications were) a cleansing of the flesh from outward impurity, but ἐπερώτημα, *an interrogative trial of a good conscience towards God.* S. 63.

xvxvii. *Apoc.* 7. 3. In the forehead nothing more plain to be seen than the fear of contumely and disgrace. For which cause the scripture (as with great probabilitie it may be thought) describeth them *marked of God in the forehead*, whom his mercy hath undertaken to keep from final confusion and shame. Not that God doth set any corporal mark on his chosen, but to note that he giveth

his elect ſecurity of preſervation from reproach, the fear whereof doth uſe to ſhow it ſelf in that part. *S.* 65.

xxxviii. *Mar.* 14. 22. Let our Lords Apoſtle be his interpreter, *my body*, the communion of my body, *my blood*, the communion of my blood, 1 *Cor.* 10. 16. Is there any thing more expedite, clear and eaſy than that as Chriſt is termed our life becauſe through him we obtain life, ſo the parts of this ſacrament are his body and blood, for that they are ſo to us, who receiving them receive that by them which they are termed? *S.* 67.

xxxix. *Io.* 6. 63. When ſome did conceive amiſs of eating his fleſh, our Saviour to abate that error in them gave them directly to underſtand, how his *fleſh* ſo eaten would *profit them nothing*, becauſe *the words which he ſpake were ſpirit*, that is to ſay, they had a reference to a myſtical participation, which myſtical participation giveth life. *Ib.*

xl. *Phil.* 3. 11. Our general conſolation departing this life is the hope of that glorious and bleſſed reſurrection which the Apoſtle St. *Paul* nameth ἐξανάστασιν, to note that as all men ſhall have their ἀνάστασιν, and be raiſed again from the dead; ſo the juſt ſhall be taken up and exalted above the reſt, whom the power of God doth but raiſe and not exalt. *S.* 68.

xli. *Ex.*

xli. *Exod.* 3. 5. If all either places or times were in reſpect of God alike, wherefore was it ſaid unto *Moſes* by particular deſignation, *This very place wherein thou ſtandeſt is holy ground?* Why doth the prophet *David* chooſe out of all the days of the year but one whereof he ſpeaketh by way of principal admiration, *This is the day which the Lord hath made? Pſal* 118. 24. No doubt as Gods extraordinary preſence hath hallowed and ſanctified certain places, ſo they are his extraordinary works that have truly and worthily advanced certain times, for which cauſe they ought to be with all men that honour God more holy than other days. *S.* 69.

xlii. *Eſa.* 1. 13. For as much as the Jews, who alone knew the way how to magnifie God aright, did commonly (as appeared by their wicked lives) more of cuſtom and for faſhions ſake execute the ſervices of their religion, than with hearty and true devotion (which God eſpecially requireth) he therefore proteſteth againſt their *Sabbaths and ſolemn days* as being therewith much offended. *S.* 70.

xliii. *Gal.* 4. 10. St. *Paul*, although it were not his purpoſe to favour invectives againſt the ſpecial ſanctification of days and times to the ſervice of God and the honour of Jeſus Chriſt,

Christ, doth notwithstanding bend his forces against that opinion which imposed on the Gentiles the yoke of Jewish legal observations, as if the whole world ought for ever and that upon pain of condemnation to keep and observe the same; such as in this persuasion hallowed those *Jewish* Sabbaths, the Apostle sharply reproveth saying, *Ye observe days and months, and times and years, I am in fear of you lest I have bestowed upon you labour in vain, ib.*

xliv. *Rom.* 14. 17. Albeit concerning *Jewish* abstinence from certain kinds of meats as being unclean, the Apostle doth teach that *the kingdom of heaven is not meat nor drink*; he derogates not from that abstinence, whereby we either interrupt or otherwise abridge the care of our bodily sustenance, to shew by this kind of outward exercise the serious intention of our minds fixed on heavenlier and better desires, the earnest hunger and thirst whereof depriveth the body of those usual contentments, which otherwise are not denyed unto it. *S.* 72.

xlv. *Dan.* 10. 2, 3. When men fasted it was not always after one and the same sort, but either by depriving themselves wholly of all food during the time that their fasts continued, or by abating both the quantity and

kind

kind of diet. We have of the one a plain example in the *Ninivites* faſting, and as plain a precedent for the other in the prophet *Daniel*, *I was* (ſaith he) *in heavineſs for three weeks of days, I ate no pleaſant bread neither taſted fleſh nor wine. ib.*

xlvi. *Mat.* 6. 4. Our corrupt inclination well conſidered, there is cauſe why our Saviour ſhould account them happieſt that do moſt *mourn*; and why *Salomon* might judge *it better to frequent mourning than feaſting houſes*, *Eccleſ.* 7. 4. not better ſimply and in it ſelf (for then would nature that way incline) but in regard of us and our common weakneſs better. *ib.*

xlvii. *Pro.* 30. 8. By reaſon of mans imbecillity and proneneſs to elation of mind, too high a flow of proſperity is dangerous; too low an ebb again as dangerous; for that the vertue of patience is rare, and the hand of neceſſity ſtronger than ordinary virtue is able to withſtand. *Salomons* diſcreet and moderate deſire we all know, *give me O Lord neither riches nor poverty.*

xlviii. *Io.* 20. 22. The *Holy Ghoſt* may be uſed to ſignifie not the perſon alone, but the gifts of the holy Ghoſt; and vve knovv that ſpiritual gifts are not only habilities to do things miraculous, as to ſpeak vvith tongues

vvhich

which never were taught us, to cure diſeaſes without art, and ſuch like; but alſo that the very authority and power which is given men in the Church to be Miniſters of holy things, this is contained within the number of thoſe gifts whereof the Holy Ghoſt is author: & therefore he which giveth this power may ſay without abſurdity or folly, *receive the Holy Ghoſt*, ſuch power as the Spirit of Chriſt hath endued his Church withal, ſuch power as neither prince nor potentate, King nor *cæſar* on earth can give. *s.* 77.

xlix. *Eſa.* 8. 6. The Prophet *Iſaiah* receiving his meſſage at the hands of God and his charge by heavenly viſion, heard the voice of the Lord ſaying, *whom ſhall I ſend? who ſhall go for us?* whereunto he recordeth his own anſwer, *then I ſaid, here Lord I am, ſend me.* Which in effect is the Rule & Canon whereby touching this point the very order of the Church is framed. The appointment of times for ſolemn ordination is but the publick demand of the Church in the name of the Lord himſelf, *whom ſhall I ſend, who ſhall go for us?* The confluence of men whoſe inclinations are bent that way is but the anſwer thereunto; whereby the labours of ſundry being offered, the Church hath freedom to take whom her Agents in ſuch caſe think meet and requiſite. *s.* 77.

l. Towards the miniſtery, what doth the bleſſed

bleſſed Apoſtle elſe but encourage ſaying, *he which deſireth it is deſirous of a good work?* What doth he elſe by ſuch ſentences but ſtir, kindle and inflame ambition, if I may term that deſire ambition, which coveteth more to teſtify love by painfulneſs in Gods ſervice, than to reap any other benefit? although of the very honour it ſelf, and of other emoluments annexed to ſuch labours, for more encouragement of mans induſtry, we are not ſo to conceive neither, as if no affection could be caſt towards them without offence. *Ib.*

li. *Revel.* 4. 4. A Presbyter, according to the proper meaning of the new teſtament, is he unto whom our Saviour Chriſt hath communicated the power of ſpiritual procreation. Out of twelve patriarchs iſſued the whole multitude of *Iſrael* according to the fleſh. And according to the myſtery of heavenly birth our Lords Apoſtles we all acknowledge to be the patriarchs of his whole Church. St. *John* therefore beheld ſitting about the throne of God in heaven *four and twenty preſbyters*, the one half Fathers of the old, the other of the new Teſtament. *S.* 78.

lii. *Act.* 5. 4. It ſeemeth in theſe days a queſtion altogether vain and ſuperfluous, whether Tithes be a matter of divine right: becauſe howſoever at the firſt it might have been

been thought doubtful, our case is clearly the same now with theirs unto whom St. *Peter* sometimes spake saying, *While it was whole it was whole thine.* When our Tithes might have probably seemed our own, we had colour of liberty to use them as we our selves saw good: but having made them his whose they are, let us be warned by other mens example what it is νοσφίσασθαι, to wash or clip that coin which hath on it the mark of God. *S.* 79.

The stile of ancient Graunts and Charters is, *we have given unto God both for us and our heirs for ever. ib.*

liii. *Tit.* 1. 5. *Act.* 14. 23. Other distinction of Churches there doth not appear any in the Apostles writings, save only according to those Cities wherein they planted the Gospel of Christ and erected Ecclesiastical Colledges. Wherefore to ordain κατὰ πόλιν throughout every City, and κατ' ἐκκλησίαν throughout every Church, do in them signifie the same thing. S. 80.

liv. 2 *Tim.* 2. 15. Ὀρθοτομεῖν *to divide aright* doth no e in the Apostles writings soundness of doctrin only, and in meaning standeth opposite to καινοτομεῖν *the broaching of new opinions against that which is received.* For questionless the first things delivered to the Church of

of Christ were pure and sincere truth. Which whosoever did afterwards oppugn could not choose but divide the Church into two moieties, in which division, such as taught what was first believed held the truer part, the contrary side in that they were teachers of novelty erred. *s.* 81.

FINIS.